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The Interactive Effect of Workplace Hazing and Islamic Work Ethics on Knowledge Hiding Behaviour

MUHAMMAD TUFAIL
Institute of Business Studies and Leadership
Abdul Wali Khan University Mardan, Pakistan.
Email: tufail@awkum.edu.pk

UMER GHAURI
Air University School of Management (AUSOM)
Air University Islamabad, Pakistan.

SHAHZAD KHAN
Assistant Professor, Department of Management Sciences
University of Haripur, Pakistan.

IHTESHAM UR RAHMAN
Institute of Business Studies and Leadership
Abdul Wali Khan University Mardan, Pakistan.

Abstract

Based on the social exchange theory, the current study has two objectives. First, the impact of workplace hazing on knowledge hiding behavior was examined. Second, the interactive effect of workplace hazing and Islamic Work Ethics on knowledge hiding behavior was explored. Primary data was obtained from employees working in different service sector organizations. Purposive sampling technique along with time-lagged approach was adopted. Data of 439 respondents were deemed fit and was utilized for analysis. The obtained result confirmed the direct relation between workplace hazing and knowledge hiding behavior. Further, the moderating effect of IWE was also confirmed. Implications for the managers and future avenues have been discussed.

Keywords: *Workplace Hazing, Knowledge Hiding Behavior, IWE.*

Introduction

In the current era of global competition, hazing is an inescapable and tenacious phenomenon. The roots of hazing can be traced to the studies of Nuwer (1999) and Butt-Thompson (1918). This phenomenon has been remained attractive in the academic setting (Allan & Madden, 2012; Hoover & Pollard, 2000). However, needs to be explored in other work setting as well (Thomas, Cimino & Meglich 2021). "[T]he unofficial, temporary socialization practice of initiating newcomers into their workgroups by engaging in degrading behaviors toward the newcomers" (Mawritz, Capitano, Greenbaum, Bonner, & Kim, 2020, p. 2).

Hazing is common and universal in the work setting and has been found to follow the same fundamental doings (Martins et al., 2015). Hazing can result in physical or psychological detriment. Perceptions about hazing may encircle fictional standards and apparent behavioral control and affect the mental state and emotions of an employee (Keller, Matthews, Hall, & Mauro, 2015). Hazing behavior may result in dissatisfaction with colleagues, anxiety, and lesser group cohesion (Silveira & Hudson, 2015). *In the*

working environment, hazing is illicit, non-permanent socialization preparing of new employees to into their group by alluring in degrading activities to the incomers (Mawritz et al., 2020). Harmful abuse or inconspicuous jokes may be due to hazing but the intricacy and prevalence recommend to study this phenomenon. Due to limited evidences, it is unclear that all hazing behaviors are counterproductive. The occurrence of hazing among cultures, groups indicates that new ideas may be originated from hazing new employees (Cimino, Toyokawa, Komatsu, Thomson, & Gaulin, 2019).

Literature suggests that workplace hazing results in negative outcomes, for example, knowledge hiding (KH). Knowledge is an asset of the group or organization. Firms can be affluent if follows the ability to get, combine and apply knowledge (Staples, & Webster, 2008). Based on the knowledge-based theory, organizational knowledge is the core cause of maintaining the desired output (Koay, Sandhu, Tjiptono, & Watabe, 2020) Whereas KH is unethical and detrimental and further results in negative outcomes (Garg, & Anand, 2020). These negative outcomes range from innovative work behavior to new knowledge and creativity among groups (Koay et al., 2020). KH is deliberately not imparting the knowledge/information required by others and hinders information sharing, creativity, and other positive outcomes (Abubakar, Behravesh, Rezapouraghdam, & Yildiz, 2019). Such behavior ranges from clients to colleagues (Cummings, 2004).

Based on the above discussion, the first objective of the study is to find the connection between workplace hazing and KH. The same has been recommended by the latest studies and encouraged the researchers to find the outcomes and consequences of workplace hazing (Ogunfowora et al., 2020; Thomas & Meglich, 2019). Further, it has been proposed that the same may be studied at an individual level (Mawritz et al., 2020) as the organizations do not own knowledge but individuals do so (Connelly, Zweig, Webster & Trougakos, 2012). The proposed relation can be supported by social exchange theory. Social exchange theory is based on the norms of reciprocity (Blau, 1964). Good relationship promotes trust and respect which compels individuals to show positive emotions and encourage to share knowledge whereas poor relationships do not follow the same positive desirable outcomes but unpleasant experiences and probably knowledge hiding (Zhao et al. 2016). When the new incomers are being temporarily socialized with the existing group, they may evaluate the situation and work environment and would come to know that the actual scenario was not the same as was expected. By doing so, the new members may avoid the company of the said group and would try not to share knowledge. The employee would keep control of his knowledge (Pierce, Kostova & Dirks, 2001) and would consider the knowledge as personal intellectual property (Avey, Avolio, Crossley, & Luthans, 2009). At a working environment where new member experiences hazing would evaluate the environment with lack of trust and protection and would hide knowledge rather than to share (Ladan, Nordin and Belal 2017; Huo et al., 2016).

The second objective of the study is to explore the moderating role of Islamic Work Ethics (IWE) between workplace hazing and KH. IWE can be defined as the ethical philosophies which segregate good from wrong in Islamic framework (Beekun, 1997). Khan et al, (2015) and Javed, Bashir, Rawwas, & Arjoon (2017) proposed to study the moderating role of IWE in a link between stressors and work outcomes. Hazing is a demand engaged on new employees (Thomas, Cimino & Meglich 2021). New employees experience higher stress during the transition (Nelson, 1987) and demand the appropriate management of the situation (Wanous & Reichers, 2000). The latest evidences show that these demands are appraised as challenge or hindrance stressors (Gerich & Weber, 2020) as all demands are not categorized the same yet both result in undesirable outcomes (LePine et al., 2005). By assimilating IWE as an individual factor in the workplace, the individuals might mitigate the negative behavior (knowledge hiding). The same was proposed by Khan, Kaewsaengon, Zia, Ahmed, and Khan, (2020). It is inferred that employees practice IWE as a positive belief and would not indulge in negative behavior in the workplace.

IWE has its roots in Islamic Law, a universal and constant for all the time and is not specific to any individual, profession, or society (Khan et al., 2015, p. 238). IWE has been originated from Quraan and the sayings of Prophet Muhammad (SAWW) which has an emphasis on every aspect of life (Ahmad, 2011).

IWE encourages employees to behave positively and cooperatively even when the situation is not favorable (Khan et al., 2015; Murtaza et al., 2016). Implementing an IWE makes it clear that it is an honest compulsion to execute positive behavior and to avoid negative behavior (Javed et al., 2017). Regarding the mistreatment, Quraan clearly emphasizes that: “Take to forgiveness, and enjoin kindness, and turn away from the ignorant” (Qur’an, 7:200). Revenge is forbidden in Islam and forgiveness is extremely valued. Similarly, those higher on IWE would forgive and tolerate the misdeeds. The same has been supported in Quraan and states: “The repayment of a bad action is one equivalent to it. But if someone pardons and puts things right, his reward is with Allah. Certainly, He does not love wrongdoers” (Qur’an, 42:40). Verses from Quraan clearly mention the notion that the religious belief system offers a coping mechanism. Coping mechanisms aid individuals to deal with a stressful situation (Neubert, Dougherty, Park, & Griebel, 2014; Ten Kate, de Koster, & van der Waal, 2017). In this regard, Quraan mentions that: “Call on Me; I will answer your (prayer)" (Qur'an, 40:60). Consequently, robust faith in Allah that He would help in any situation would avert individuals to exhibit negative behavior (knowledge hiding). Thus, newcomers with stronger religious beliefs would try to survive in the hazing situation and would pay minute consideration to knowledge hiding. Thus, we assume that IWE will moderate the relationship between workplace hazing and knowledge hiding.

The current study would contribute to the existing literature in many ways. First, the study contributes to the antecedents of KH, an uncharted area (Burmeister, Fasbender, &Gerpott, 2019). KH is considered as the desecration of the organizational standards and expects employees not to hide the knowledge (Bock et al., 2005). Second, IWE was taken as moderating variable and assumed for new insights into the relationship between workplace hazing and KH. Third, Pakistan (Muslim Country) was considered suitable for the study. Pakistani (non-western country) culture is different from western culture (Wong and Tsai (2007). For example, Rodriguez Mosquera et al., (2008) conducted a study on emotional consequences and found that Dutch employees had unique withdrawal behavior than Turkish employees. Turkey is a Muslim country with 82% of the Muslim population (Islam, Chaudhary & Aziz, 2021) thus; culture may play a unique role in employees' behavior. Pakistan (non-western country) has 95% Muslims population (Islam et al., 2021). Further, Pakistan is considered high-power distance and sometimes refers to supporting disparities (Hofstede, 2001).

Literature Review

Workplace Hazing and Knowledge Hiding

It is human nature that they would interact; this interaction would be either positive or negative (Anjum & Ming, 2018). In the work setting, the interaction cannot be avoided. Hazing is perceived as a method to train the new employees to the team's rules (Porter, Day, & Meglich, 2018) but this brings negative outcomes. Workplace hazing occurs as a portion of the commencement of the development and a process of existence (Hakkola, Allan, & Kerschner, 2019). Hazing brings mental/psychological or physical effects. Mental hazing is often ignored and results in serious physical health. It includes being verbally abused and being controlled, on the other hand, physical hazing is playing or beating, etc. (Salinas, Boettcher, & Galvin, 2018).

KH is a different phenomenon from other dysfunctional behaviors. For example; if an employee does not share knowledge by mistake by or chance, it cannot be called knowledge hiding rather it is the intentional concealment of knowledge when asked by colleagues (Connelly et al., 2012). Knowledge is being obtained by learning and experience that develops an individual's ability to perform appropriate actions (Raza, Najmi, & Shah, 2018). The reaction in organizations is based on the antecedents and the negative actions will lead to negative output, for example, low performance and productivity (Connelly and Zweig, 2015; Abdullah, Dechun, Ali, & Usman, 2019). Khalid, Bashir Khan and Abbas (2018) argued that counter-product behavior like KH is an unexplored phenomenon. Further, Singh (2019) argued that more empirical evidences are available regarding KH yet endured imprecise.

Workplace hazing has been studied in the context of academic settings (Hoover & Pollard, 2000) and very little evidences are available in other fields. It is being practiced to know the long-lasting unity and survival of newcomers (Thomas, & Meglich, 2019; Connelly et al., 2012). According to Serenko, & Bontis (2016) it could be a reaction to the negative behavior. In the same vein, it has been found that negative facet influences employees' behavior in the work setting (Cerne, Hernaus, Dysvik, & Skerlavaj, 2017). Workplace hazing in relationship to performance, knowledge hiding may have some optimistic approach. For example, the information regarding confidential documents must not be shared with colleagues (Riaz, Xu, & Hussain, 2019). Further, sometimes it is perceived as positive practice (Bauer et al., 2015) as it can increase the organizational capability in terms of innovation (Butt & Ahmad (2020). Knowledge hiding is noteworthy attainment of the competitive advantage (Fletcher-Brown, Carter, Pereira, & Chandwani, 2020) yet they obscure the requested information and develop the basis of knowledge hiding (Zhao, Liu, Li, & Yu, 2019).

KH leads to restrain the organization from the desirable output (Abubakar, Behravesh, Rezapouraghdam, & Yildiz, 2019). Similarly, it has been found that the knowledge was concealed by individuals even when it was required for the organizational desired goals (Serenko, & Bontis, 2016). Employees may conceal knowledge due to psychological ownership (Demir, Budur, Omer, & Heshmati, 2021). It can be supported by three main dimensions suggested by Pierce et al., (2001). These dimensions are controlling, capitalization of the self and lastly, closely knowing the target. Controlling is an indispensable possession of ownership and provides the bargaining power and such possession will assure the position in an organization. The second dimension demonstrates the investment of an employee that elaborates that the knowledge holder has learned and created the knowledge. The last dimension clears the relation with an object that allows persons to closely know the target (Torlak, Kuzey, Sait Dinç, & Budur, 2020). These dimensions have different impacts in distinct situations. When the employees are hazed the situation would not be favorable and the concealment of knowledge may occur.

Negative behaviors like KH are directly and indirectly affect the organizational performance (Butt, 2020) which not only hinders the dissemination of information but also affects both employees. According to You, Luo & Zhang (2020), few studies have been conducted on the adverse effect due to KH, and more empirical evidences are required in this domain. Further, Jehanzeb, Fatima, Bouckenooghe & Bashir (2019) urged that employees would be compelled to be reactive to negative conduct. In the same year, Sarwar, Bashir, and Khan (2019) suggested that hazing may lead to negative outcomes, thus;

H1: Workplace hazing is positively associated with knowledge hiding.

Moderating Role of IWE

Yousef (2001) argued that there is a need to study the application of Islamic ideology in research studies and has led to the emergence of IWE which was introduced by Ali (1998). IWE has its focus on the teaching of Holy Quraan and the sayings of the Prophet Muhammad (SAAW) (Ali & Al-Owaihan, 2008). Both Quraan and Sunnah of Prophet Muhammad (SAAW) are the core foundations for life which are consistent for those who embraces Islam (Beekun and Badawi 2005).

Muslims contemplate Islam as a complete set of life rather than a religion (Minhat & Dzolkarnaini, 2016). Islam encircles all dimensions including working in an organization encircle working life as well (Ahmad 2011). It has also been stated that Islamic values sway the work attitude and behavior of employees (Ali and Al-Owaihan 2008; Ali 2009; Randeree and El-Faramawy 2010). Islamic bans the employees from negative behavior in the workplace (Yousef, 2000; Alam & Talib, 2016; Murtaza et al., 2016). Negative behavior would result in negative outcomes (Javed, Fatima, Yasin, Jahanzeb, & Rawwas, 2019). Hence, if an employee is subjected to negative or ill-treatment, IWE provides support and hope and would try to cope with the situation rather than indulging in negative behavior. As IWE is related to greater work obligation

that encourages employees to share knowledge and other work-related practices (Hassan, Miglietta, Paltrinieri, & Floreani, 2018). Certainly, IWE brings harmony to the workplace (Alam and Talib, 2016).

IWE encouraged the attainment and distribution of knowledge (Khalid et al., 2018). Quraan forbids the knowledge hiding and clearly states that: “verily those who hide that which we have sent down of evidence and the guidance after We have expounded it unto mankind in theBook, these!—They are the ones cursed by Allah and cursed by the curser (Quran, 2:159)." Prophet Muhammad (SAAW) emphasized knowledge sharing rather than knowledge (Murtaza et al., 2016) and said “the most generous people after me will be those who will acquire knowledge and then share/distribute it. They will come on the Day of Judgment singly, like a ruler (Al-Tirmidhi, [Hadith, 93]” (cited in Nawawi 1983). Further, the prophet Muhammad (SAAW) explained that the best gift a person leaves behind him is knowledge, continual charity, and an obedient son (Hamid, 2011). This clearly indicates that Islam firmly forbids the concealment of knowledge.

Workplace hazing involving extraneous work decisively concealment of useful information would result in undesirable job outcomes (Tomas, Cimino & Meglich, 2021) but those employees who consider work as a virtue and higher on IWE will be shielded from the negative or undesirable outcomes. According to Khan et al., (2015) achieving the assigned tasks are a moral obligation of employees even when the procedures are not fair. Islam supports keeping the secrets of others but knowledge hiding does not fall in the same and is counterproductive behavior as the knowledge is concealed intentionally when asked by colleagues (Serenko and Bontis, 2016; Connelly and Zweig, 2015). This may be due to personal like or dislike or the reaction of the undesirable behavior for example, hazing. The same has been discouraged in Quraan and states that: “Good and evil deeds are not equal. Repel evil with what is better; then you will see that one who was once your enemy has become your dearest friend” (Quran 41:34). This validates that Islam disallows negative behavior even if are reciprocal reactions to discriminating factors. Thus, it is assumed that those employees who are higher on IWE perhaps not be indulged in KH in response to workplace hazing due to their beliefs and Islamic morale.

H2. IWE moderates the direct relationship between workplace hazing and knowledge hiding such that the relationship is weakened when IWE is high.

Methodology

The time-lagged quantitative data was obtained from different service sector organizations. Before approaching the target respondents, prior permission was obtained from the concerned authorities. Through the purposive sampling technique, respondents were approached via professional contacts of the corresponding author. On the basis of researchers' information, purposive sampling classifies the exact respondents (Tongco, 2007) and the limitation of the population (Miles & Huberman, 1994). The same has been validated in the Pakistani context concerning KH (Ishaque, Tufail & Bangash, 2020) and IWE (Tufail, Hussain, Shahzad & Anum, 2018). The respective offices were visited and the questionnaires were delivered. the respondents were assured for the conditionality of the obtained data. Further, they were assured that upon the completion of the study, the data will be discarded to reserve their obscurity.

The survey was carried out in two different phases to avoid the potential common method bias (Podsakoff, MacKenzie, Lee, & Podsakoff, 2003). The phases were 3 weeks apart. The time lag is neither too long nor short (Podsakoff, MacKenzie, & Podsakoff, 2012). By log time lag, the respondents may abrasion some factors and if the time lag is short the respondents the memory may affect the relations between variables. Thus, the time lag approach was adopted to record the unbiased responses. The questionnaires were coded for the reason to match the responses of the respondents collected at T1 and T2.

Overall, a sum of 600 questionnaires was distributed. In the first phase, data regarding demographic information, Islamic work ethics and knowledge hiding were obtained. For the first phase, 501 responses were recorded (83.5%). After 3 weeks of the first phase, the employees were again approached for the

collection of data regarding workplace hazing. In the second phase, 481 responses were recorded (80.1%). The obtained responses from both phases were matched and those questionnaires were discarded which were incomplete or unmatched. The useable questionnaires were 439 and were used for analysis.

Demographic analysis was conducted to record the personal characteristics of the respondents. The obtained data yielded that 68% of the respondents were having 16 years of education, 31% had 18 years of Education while only 1% had a Ph.D. degree holder. Most of the respondents i.e. 79% were male while the rest 21% comprised of female respondents. Age was categorized into four groups. It was found that 31% of the respondents were in the age group between 22-32 years. 47% were in the second group i.e. 33-42 years, 19% were in between 43-52 years while the rest 3% were placed in 53 plus years of age.

Measures

Data was obtained through adopted questionnaires. The questionnaire contained two sections. The first section comprised demographic information while the other section contained items of the study variables. All the items were measured on five points Likert scale. The following table exhibits the scales used along with the reliability obtained in the current study.

Table 1 Scale used

Variable	Source	No of Items	α
Workplace Hazing	Hinkin (1995)	15	0.81
Knowledge Hiding	Connelly et al., (2012)	12	0.89
IWE	Ali (1992)	17	0.88

Analysis

Control Variables

In the analysis section,, some variables were controlled. It was found that demographic variables impact knowledge behavior (Connelly et al. 2012; Fong, Men, Luo, & Jia, 2018; Zhao et al. 2016). Further regarding the IWE the same was also concluded (Tufail, Khurram, Khan & Gul, 2017; Khan et al., 2015).
To confirm the discriminant validity AVE and MSV were calculated. The obtained values were above the threshold values. Moreover, the CR value was found above 0.70 and thus confirmed the CR. The calculated values have been given in table 2 given below.

Table 2. Convergent and Discriminant Validity

S.No	Variable	CR	AVE	MSV
1	Workplace Hazing	0.86	0.73	0.43
2	Knowledge Hiding	0.89	0.72	0.41
3	IWE	0.90	0.69	0.44

Model Fit

Confirmatory factor analysis was conducted to measure the model fit. In the first place, the three factors model (hazing, knowledge hiding, IWE) was examined. Result indicated that the model delivered the good fit and values were in the acceptable range ($\chi 2$ = 634.14, df = 318, CFI = 0.91, TLI = 0.90, RMSEA = 0.060). Further, the single factor model was carried out, and was found that the three factors model provided better values that single-factor model ($\chi 2$ = 2941.89, df = 321, CFI=0.32, TLI=0.28, RMSEA=0.139).

Correlation Analysis

Table 3 given below displays means, SD, and correlation. Correlation analysis exhibits that there is a direct relationship between hazing and knowledge hiding. Further, an indirect relation was found between IWE and knowledge hiding. This, provide initial support for the hypothesized relations.

Table 3. Means, Standard Deviation, Correlation

		Mean	SD	1	2	3
1	Workplace Hazing	2.82	0.89	1		
2	Knowledge Hiding	3.12	0.78	0.43**	1	
3	IWE	3.28	1.08	-0.14**	-0.40**	1

N = 439; Cronbach's alpha presented in parenthesis.
** Correlation is significant at the 0.05 level.

The direct and interactive results of the study variables have been provided in table 4. The direct relation between hazing and knowledge hiding was hypothesized. Step 2 in table 4 shows that the relationship was significant (β = 0 .42, p< 0.1) and was supported. Further, the indirect relation between IWE and knowledge hiding was also confirmed (β = -0 .39, p< 0.1).

To test the moderation impact Cohen, Cohen, West and Aiken (2003) was employed. It's a three steps process where the control variables are entered in the first step. The second step requires the independent, dependent, and moderating variables to be entered and the last step requires the interactive term to be entered. The third step in table 4 confirms the moderating effect (β = 0 .17, p< 0.1), and the ΔR^2 was found 0.16.

Table 4. Moderation Analysis

	Knowledge hiding		
	β	R^2	ΔR^2
Step 1			
Qualification			
Education			
gender		0.001**	
Step 2			
Hazing	0.42**		
IWE	- 0.39**	0.61**	
Step 3			
Hazing x IWE	0.17**	0.45**	0.16**

N = 439,
**. Correlation is significant at the 0.01 level (2-tailed).

Discussion

Our results concluded the direct relationship between hazing and knowledge hiding in the Pakistani context. In the current environment, where the opportunities are few and the employees try to hold the secured position and power, do not want to share the knowledge. Further, hazing results in psychological and physical negative effects (Silveira, & Hudson, 2015) which result in negative outcomes. Hazing being considered as a challenge-hindrance framework, workers would yield the same results yet allows positive

relation with strain (Podsakoff, LePine, & LePine, 2007; Thomas & Meglich, 2019). mixed results have been concluded. For example, it was found that hazing involves newcomers' exclusion and yielded detrimental relations with colleagues while the other studies confirmed although weak but prognostic relations with satisfaction and commitment (Thomas, Cimino & Meglich, 2021). Moreover, due to the fear of losing socialization (Kittle, 2012) the newcomer may ignore the hazing and indulge in evasive hiding. An unethical climate can be observed when the group members do not validate hazing practices (Cialdini, Li, Samper, & Wellman, 2021). Thus, negative actions would react to adverse outcomes like KH as an act of retaliation.

Our results quantified the relation between hazing and knowledge hiding was moderated by IWE; as anticipated, the said relation was weaker for those higher on IWE. IWE is a moral obligation and is expected to be followed in the lack of justice (Khan et al., 2015). Earlier, Yousef (2000) urged that the IWE leads to positive behavior like commitment. Similarly, present studies also confirmed that the negative behavior would be avoided in the presence of IWE. Our findings indicate that employees who are higher on IWE would not be worry about the hazing as they would-be patients and would wait for the reward by ALLAH. ALLAH has no negligence over human deeds and knows everything that happens, thus the same belief their actions would be rewarded by ALLAH (Javed et al., 2017). The same has been cleared in Quraan as “Indeed, those who have believed and done righteous deeds—indeed, will not allow lost the reward of any who did well in deeds” (Quran, 18:30). Consequently, it is a general belief of the Muslims that positive behavior is better than negative behavior (Rawwas, Javed, & Iqbal, 2018). Thus, even in the presence of negative behavior i.e. hazing, the employees who exhibited higher on IWE would avoid negative behavior i.e. KH.

Managerial Implications

Organizations cannot avoid hazing however, can be minimized. Employees' values may serve as a shield for the negative behavior and the organization may think upon the following of ethical values all the time. Similarly, KH behavior obstructs the organizational ability to achieve the desired goals. Accordingly, employees who follow IWE may behave positively and would focus to achieve the organizational goals (Hashim, 2008) irrespective of the negative behavior of colleagues.

At high power distance culture, the employees may have little say in decision making and such circumstances may provide the leader an opportunity to abuse employees, thus organic structure may avoid such behavior (Aryee, Sun, Chen, & Debrah, 2008). In an organic structure, the employees are being empowered (Javed et al., 2019) and negative behavior may be avoided. The organization may focus on the roots of KH. Knowledge diffusion is only possible when the employees are treated fairly. Unbiased policies and fair treatment may promote knowledge sharing (Cabera & Cabera, 2005). Numerous negative outcomes may be diminished when ethical, psychological, and social rules with economics perspectives are mentioned by Islam are unified in the current dynamic situation.

Lastly, employees working in multinational organizations may belong to the diverse background with different religions and specific cultural backgrounds (Paul, Williamson, Hood, Ahmad & Sadiq, 2010) thus, forming a shared understanding of suitable behavior is vital for efficiency.

Limitations

Despite the novel contribution of the study, our study bears few limitations. First, the study was conducted in service sector organizations where the colleague may not know regarding the confirmation of the discriminated knowledge. Second, the data was collected from Pakistan, a Muslim Majority country, further studies may be conducted with a Muslim majority but bearing different culture. Similarly, a comparative analysis between different cultures would result in interesting findings. Third, to find out the

antecedents of hazing are the need of the age as some individuals reported the positive outcomes (Kowalski et al., 2020).

Forth, the variables were taken unidimensional. Future studies could be conducted with different dimensions that how exactly each dimension is being moderated by IWE. In the same vein, collective socialization may be considered (Thomas, Cimino & Meglich 2021) with moderating mechanics. Lastly, the employees react expressively to impartial treatment within organizations (Barsky, 2011) thus, justice perception may also be studied with respect to moderating role of IWE.

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